CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AT 81 WASHINGTON STREET.—PRINTED BY ISAAC R. BUTTS AND CO.

VOL. V. BOSTON, SATURDAY, MARCH 18, 1826. No. 11.

ORIGINAL COMMUNICATION.

PRAYER.

Prayer is said to be the christian's breath, the vital air which supports him, as the body is supported by respiration. Habitual and stated prayer is also said to be the daily bread of christians, in the strength of which they go forth to the trials and temptations of the day, and bear both its noonday heat and its evening damp. These expressions show the high value set on prayer.

It may seem to be supposing too much, but it is not supposing too much, to say, that many professors attempt, in this sense, to live without breathing, and are dead. It is lamentably manifest that many, very many, go forth to the trials and temptations of the day, without having partaken of their daily bread, by the stength of which they might be supported through its vicissitudes.

This would not be so if professors had right views of the value of prayer. It is not impossible, when a multitude openly err, that many of the upright are infected with the errour. Such is human nature, that it is impossible for us wholly to escape the infection of common opinions and common practices in the midst of which we move. Possibly while those around us neglect to pray, the value of prayer may be lessened in our esteem. By elevating the public standard of faith, we purify the air we breathe, and our spirit is revived. By elevating the public standard of morals, we elevate the ground on which we stand. When that sinks, we go downward with it.

To me it seems unreasonable, that, under the darker dispensations of the early ages of the world, more efficacy should be allowed to prayer, than under the christian dispensation. The encouragements to prayer, whether by precept or example, are vastly more numerous in the New, than in the Old Testament. But in the Old Testament, behold Abraham pleading with God for a sinful city. "And Abraham drew near and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righeous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?"—O christian, what pleading is this! And that too by a Hebrew, one who calls himself as thou art, "but dust and ashes," before the Judge of all the earth!

Look at Moses, look at Samuel, look at Elijah; men, *frail* men, who prevailed mightily with God in prayer. "Ah! these examples are too high."—Not high enough, my christian friend, when our circumstances in life are higher than theirs.

A concise history of a people, such as the Old Testament contains of the Jews, would not be expected to notice the manners of humble individuals. Yet look at pious Hannah. "She spake in her heart; only her lips moved, but her voice was not heard;" To the reprof of Eli, she replied, "I am a woman of a sorrowful spirit. I have poured out my soul before the Lord." And Samuel was given to her prayer.

Hezekiah, the king of a feeble and dispirited people, a king, whose outward circumtances scarcely placed him above our common sympathies and imitation, having received a letter of blasphemy from the king of Assyria, "went up into the house of the Lord, and spread the letter before the Lord, and prayed, and said; O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear and hear; open, Lord, thine eyes and see; and hear the words of Sennacherib." Then the word of the Lord came by Isaiah, saying, "Thus saith the Lord God of Israel; that which thou hast prayed to me against Sennacherib, I have heard." And the angel of the Lord smote the camp of the Assyrians and Sennacherib fell in the house of his god. If this be too high an example, that cannot be, when Hezekiah "turned his face to the wall and prayed, and wept sore."—Before Isaiah had gone into the middle court, the word came to him; "Turn again, and tell Hezekiah, thus saith the Lord, I have heard thy prayer, I have seen thy tears; behold I will heal thee."

How earnestly did Daniel and Ezra and Nehemiah pray for the restoration of the Jews, and the rebuilding of the city and temple! The Old Testament is every where full of proof of the value of prayer for private and for public blessings, by patriarchs and kings, and prophets, and humble individuals, as well as communities. It is not presumption to suppose God will as readily hear and answer the prayers of modern christians, as of ancient Jews; but it is presumption to doubt it. Their example was not given us to admire merely. It is for our imitation. The writer to the Hebrews quotes them by name as patterns to us of faith in God.

In the gospel, prayer is taught by our Lord himself in the most unlimited and unqualified manner. We are not left to infer that the christian may reasonably expect favour with God in prayer equal or superiour to the ancient Israelite, but we are taught it in a word, "Ask and ye shall receive." Let the reader frame a promise larger than this, if he can; a promise more suited to the character of the Giver, and to the wants of man. And if he be placed at the head of the nation, as Moses was, and Samuel, and David, let him have faith to plead for the people as they did, and as Solomon and Josiah did. If he be a teacher of the truth as it is in Jesus, let him have faith to ask, for himself and his charge, the possession of that spirit which dwelt richly in the apostles, sanctifying them for their work.

"Take my brethren," says the apostle James, "the prophets, who have spoken in the name of the Lord for an example of suffering affliction and of patience." It would seem hard to take them as examples of suffering affliction, without being allowed to have the same high intercourse with Heaven which they enjoyed. We are not left to reason on this point. The apostle in the same chapter adds; "The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are; and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain." As if fearing we might lose the benefit of Elijah's example by supposing him unlike other men and inimitable, he tells us, "Elias was a man subject to like passion as we are."

Should any reader fear lest my argument makes too much, to him I say; you suppose it yourself neither presumptuous nor unreasonable to ask of God in prayer any thing for which we can ask in faith. I suppose no more. But the measure of faith is different among christians, though it is weak in all.—Abraham, and David, and Daniel are examples to which, and even above which, we should aim to attain in this gift. Who then can limit our prayers unto God?

"The prayer of faith shall save the sick." So runs the deed of gift to men, both in its letter and its spirit. He who made it, and sealed, and delivered it, knew how to word it right, that it should convey the intended blessing, and neither more nor less. Thus has he published it;

"Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain; Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." And in illustration of the manner in which we must look for the accomplishment of the most difficult things, he adds in reference to the case, which had called forth these remarks; "This kind goeth not out but by prayer and fasting;" leaving the inference clear, that nothing should be impossible to his disciples, praying and fasting in faith.

How precious and ample is this testimony to the value and efficacy of prayer! How like the infinite goodness of our heavenly Father is the extent of the promise! the munificence of the gift! How like man to decline the full benefit of it! To affect to think it was not altogether meant for him! Poor, sinful, worm of the dust, when thy Maker and thy God would exalt thee to heaven in privilege and in perfection, thou hast not a heart to believe he means thee so great a good! Thou even affectest to be modest; thou hast a tender conscience, that will not permit thee to accept the generous offer! as if thy God were altogether such an one as thyself, more liberal in word than in deed; O Lord, increase my trust in thee; open wide my bosom, Lord, to receive the fulness of the promised blessing.

Now for the first time, opening the concordance at the word *ask*, I am astonished to find how often the same promise is reiterted, again and again. It is taught "in precept upon precept, precept upon precept, line upon line, line upon line," and we, like the ancient Jews, refuse to see with our eyes, and to understand with our heart. The same largeness always distinguishes it. It is not limited by the virtues, it is not forbidden by the sins of men. Wicked Ahab received a fulfilment of it as well as faithful Abraham, so did Manasseh, so did pesecuting Saul, "Behold he prayeth!" It is limitedonly by our confidence in the promise. To those who think it means but little, to them it is of but little worth. To those who think its meaning of infinite extent, it is of infinite worth.

And thus it is repeated; "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, will he offer him a scorpion? If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—"And whatsoever ye shall ask in my name, that will I do."—"If ye shall ask any thing in my name, I will do it."—"And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name. Ask and receive, that your joy may be full."—"And whatsoever we ask, we receive of him."—"And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us whatsoever we ask, we know that we have the petitions that we desired of him."

What more proof need we? Well may our Lord say "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" We have more proof in numerous repetitions of the same promise that we have not quoted. We have more proof, independent and ample, in the parable of the importunate widow, and in the parable of him who came to his friend at midnight to borrow bread in his need. We have higher and full proof in the frequent example of him, who is our perfect pattern in all things. On opening the concordance at the word *pray*, a multitude of proofs meet the eye; proofs drawn from both Testaments; proofs drawn from persons under every variety of circumstances, who obtained answers to prayer in receiving the things they sought.

Arguments come to the support of my position on this subject in companies and by whole bands. I cannot here enumerate the companies. It is impossible to tell the individuals of the bands. Prayer did not cease with the days of the apostles. Every age has borne witness to its efficacy. The God of the Jews is the God of the christians; the same in the Old Testament and in the New; the same in the age of Moses, and Habakkuk, and every age. Trust in him, and "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

The conclusion is, that Jews, humble individuals, as well as patriarchs, kings and prophets, sought and obtained the highest gifts for themselves and others by prayer; and that the christian has infinitely greater encouragement to pray, believing he shall receive, than the ancient Jews possessed.

EVANGELICUS.

REVIEW.

The Doctrine of Christian Charity applied to the case of Religious Differences: A Sermon preached before the Auxiliary Society, Glasgow, to the HIBERNIAN SOCIETY *for establishing Schools, and circulating the Holy Scriptures in Ireland.* By Thomas Chalmers, D. D. 1818, pp. 40.

The cause of religious liberty is peculiarly benefitted by the publication of the independent and protestant sentiments of the leaders of orthodoxy. Among the dominant party in religion, the authority of names is held in great veneration. It is inculcated upon them, in domestic and scholastic life, to view with pious awe the opinions of the Rabbins. Nor are liberal christians wholly devoid of this reverential regard to the distinguished of their sect. It is a natural emotion. When a champion, of the predominant faith, after delivering opinions with oracular pomp and authority, and anathematizing the supposed heresies of opponents, fearlessly utters truths, that would be deemed heretical in one of humbler pretensions even of his own sect, it is well for us to spread them far and wide. Those who have reverenced his anathemas will be likely to pay respectful deference to his rational sentiments, and thus we may use the arguments of a distinguished opponent in diffusing among those of his own creed, enlightened views of christian faith and practice. We have been exceedingly struck with the rationality of a part of Dr Chalmer's Sermon standing at the head of this article; and its fitness to inculcate sentiments at variance with the prevailing preaching of the admirers of this Scotch divine in our land. We are surprised that the sermon has not been published and recommended by our denomination. We know of none which breathes a more independent spirit, nor enforces more powerfully the rights of private judgment in matters of religion.—Let the admirers of this distinguished author regard the enlightened sentiments of this sermon.

In the Preface, the preacher enjoins it upon his hearers not to contemplate the affairs of a past age by considering how much of Popery they had, nor to extend their observations over the present age to ascertain what are the principles of any people who profess that system. He, on the contrary, invites them to look into their own hearts, to look at those who are immediately around them, with the view of ascertaining *whether the principles of Popery might not be detected on a nearer field of observation.* The text is, Matthew, chap. vii, 3, 4, and 5th verses, *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye, &c.* The main subject of the sermon is, THAT GENERAL KIND OF JUDGMENT WHICH WE ARE APT TO PASS ON THE MEN OF A DIFFERENT PERSUASION, IN MATTERS OF RELIGION. Before proceeding to this main topic however, Dr C. makes a short application of the leading principle of the text, to the case of *those judgments, that we are so ready to pronounce on each other in private life.* It is not our intention to offer any extracts from the sermon under this head, just, pointed, and eloquent as many passages are. Dr C. speaks of the hereditary prejudice against Popery in Scotland, and inquires, "may there not be all the violence of an antipathy within us at Popery, and there be at the same time within us all the faults and all the errours of Popery?" He bids his hearers take a nearer look, that they may find out how much of this faith there is even in the religion of Protestants. We will arrange some of the author's remarks under appropriate heads.

INFALLIBILITY.

"It is said of Papists that they ascribe an infallibility to the Pope, so that if he were to say one thing and the Bible another, his authority would carry it over the authority of God. And, think you, my brethren, that there is no such Popery among you? Is there no taking of your religion upon trust from another, when you should draw it fresh and unsullied from the fountain-head of inspiration? You all have, or you ought to have, Bibles; and how often is it repeated there, "Hearken diligently unto me?" Now, do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favourite minister to the tribunal of the word, or would you tremble at the presumption of such an attempt, so that the hearing of the word carries a greater authority over your mind than the reading of the word? Now this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine, is just calling another man master; it is putting the authority of man over the authority of God; it is throwing yourself into a prostrate attitude at the footstool of human infallibility; it is not just kissing the toe of reverence, but it is the profounder degradation of the mind and of all its faculties: and without the name of Popery,—that name which lights up so ready an antipathy in your bosoms, your soul may be infected with the substantial poison, and your conscience be weighed down by the oppressive shackles of Popery. And all this, in the noon-day effulgence of a Protestant country, where the Bible, in your mother tongue, circulates among all your families,—where it may be met with in almost every shelf, and is ever soliciting you to look to the wisdom that is inscribed upon its pages.

We tremble to read of the fulminations that have issued in other days from a conclave of cardinals. Have we no conclaves, and no fulminations, and no orders of inquisition, in our own country? Is there no professing brotherhood, or no professing sister hood, to deal their censorious invectives around them, upon the members of an excommunicated world? There is such a thing as a religious public. There is a "little flock," on the one hand, and a "world lying in wickedness," on the other. But have a care ye who think yourselves of the favoured few, how you never transgress the mildness, and charity, and unostentatious virtues of the gospel; lest you hold out a distorted picture of christianity in your neighbourhood, and impose that as religion on the fancy of the credulous, which stands at as wide a distance from the religion of the New Testament, as do the services of an exploded superstition, or the mummeries of an antiquated ritual." pp. 28, 26.

SACRAMENTS.

"In the sacraments of our own country, is there no crucifying of the Lord afresh? Is there none of that which gives the doctrine of transubstantiation all its malignant influence on the hearts and lives of its proselytes? Is there no mysterious virtue annexed to the elements of this ordinance? Instead of being repaired to for the purpose of recruiting our languid affections to the Saviour, and strengthening our faith, and arming us with a firmer resolution, and more vigorous purpose of obedience, does the conscience of no communicant solace itself by the mere performance of the outward act, and suffer him to go back with a more reposing security to the follies, and vices, and indulgences of the world?" p. 27.

WORSHIP OF SAINTS AND IMAGES.

"It is said, that Papists worship saints, and fall down to graven images. This is very, very bad.—"Thou shalt worship the Lord thy God, and him only shalt thou serve." But let us take ourselves to task upon this charge also. Have we no consecrated names in the annals of reformation,—no worthies who hold too commanding a place, in the remembrance and affection of Protestants? Are there no departed theologians, whose works hold too domineering an ascendency over the faith and practice of Christians?

"We may not bend the knee in any sensible chamber of imagery, at the remembrance of favourite saints. But do we not bend the understanding before the volumes of favourite authors, and do an homage to those representations of the minds of the men of other days, which should be exclusively given to the representation of the mind of the Spirit, as put down in the book of the Spirit's revelation? It is right that each of us should give the contribution of his own talents, and his own learning, to this most interesting cause; but let the great drift of our argument be to prop the authority of the Bible, and to turn the eye of earnestness upon its pages; for if any work, instead of exalting the Bible, shall be made, by the misjudging reverence of others, to stand in its place, then we introduce a false worship into the heart of a reformed country, and lay prostrate the conscience of men under the yoke of a spurious authority." p. 28.

SELECTION.

"The Friend of India," is published quarterly at the Mission Press, Serampore. The number for May 1825, contains an interesting article "on the state of the Native Press," which we extract, as the attention of Unitarian Christians has recently been called to that country, and many are inquiring after the best means of diffusing Christianity among the Hindoos. We have seen some surmises respecting the degree of intellectual cultivation to which the inhabitants of India have attained, but we apprehend that few persons have definite ideas on this subject. It is one of great importance in a discussion on the methods by which religious instruction may be imparted to these Pagans, and we recommend to the notice of our readers the information given in the following account. We have copied the concluding remarks, because they bear testimony to the justice of those views which Unitarian Christians have entertained, respecting the conversion of India, testimony the more valuable since it is voluntarily given by the opponents of Unitarianism.

"A considerable degree of preparation appears necessary before the press can begin to be extensively beneficial in any country. Society must have reached a certain point in the career of improvement, ere it is prepared to enjoy those advantages which the press confers. To us it appears that India has already made such progress, as to be able to turn the press to immediate account. The Hindoos are farther advanced in civilization than those tribes among whom mental cultivation is unknown, and bodily prowess forms the only hope of distinction. Here, the mind has long been in a state of culture; institutions and social relations founded on the developement of the faculties of the mind, have for ages existed. Books have been written with greater or less accuracy on the various branches of knowledge; mental qualifications have acquired a certain value in public estimation, and they may command a definite reward. Much of the primary labour which must be bestowed on nations altogether rude, is not required in India; the soil, though overspread with noxious weeds, has been in some measure brought under tillage. In an intellectual estimate India seems to stand midway between those nations among whom the *knowledge* of letters has not been introduced, and those with whom the *use* of letters exerts an auspicious influence on Society.

"Though in the enjoyment of these advantages however, India is in different circumstances from her eastern neighbours. Among the Chinese, the Burmese, the Persians, and the Arabs, all the treasures of knowledge accumulated by their literati, are indiscriminately open to the great body of the people, without any distinction of rank or birth. But in this country, the case is unhappily different. Those who reared the temple of knowledge and consecrated it with the relics of their genius, closed its entrance against the great body of the people, admitting none to a participation of its benefits, but their own, the sacerdotal class. The body of the community were restrained to the outer court, and every attempt to enter into the sanctuary, was resented with great indignation. Motives of personal and family advantage, unhappily prevailed in their minds over every sentiment of patriotism.—Instead of attempting to raise the nation, they provided only for raising their own class, depositing the product of their labours in a learned language, from the study of which they excluded the shoodra. Thus to the natural disinclination of the lower orders towards mental pursuits, they added the awful sanction of religion, and condemned the shoodra, who might be tempted to look into those intellectual treasures from which his country derives so much glory and distinction, to bodily mutilation in this world and indefinite torment in the next. It was revealed from heaven to the natives of India, that the gods, the guardians of the human race, were desirous that the great bulk of society should continue from age to age in a state of mental darkness. Thus was established and fortified by whatever is awful and sacred, the most complete system of mental despotism which the ingenuity of man has devised; and for the first time since the creation, was the privilege of acquiring knowledge rendered hereditary. The great bulk of the people were thus from the moment of their birth consigned to hopeless ignorance, with but one chance of improvement, the distant hope of being born brahmans in some future birth, and then permitted to look into the mysteries of knowledge. Every aspiration after improvement, (and nature implants the desire without any regard to the arbitrary institutions of man,) was nipped in the bud; the barrier between knowledge and ignorance was rendered impassable.

"Hindoo society was thus divided into two distinct classes, the one monopolizing all the learning of the country, the other buried in ignorance. This state of things produced the result which might have been expected, both among the shoodras and the brahmans. Darkness begat delusion. Reduced to a state of mental villenage, the great bulk of society plunged themselves into the most dangerous errours, and became an easy prey to the monstrous absurdities which are fostered in a state of intellectual darkness. The separation of the soul from intellect, which the Hindoo philosophers have for ages attempted to establish in theory, they practically accomplished in the case of the shoodra.—By this institution which elevated the priests to distinction on the general ruin of the mental faculties of their fellow-countrymen, they gained, it is true, power and wealth, but they lost all ardour for progressive improvement. Having declared their doctrines infallible, and threatened with future punishment all who should suspect them of being wrong, they naturally fell into errour themselves. The salutary check of public opinion was removed, and all hope of establishing a better system under the auspices of Hindooism, was frustrated. The age of degeneracy which they themselves had predicted, was fully realized;—the country though in possession of the Vedas, and six systems of philosophy, is not at this moment a whit farther advanced in the career of general improvement than it was two thousand years ago.

"The welfare of the country requires that this unnatural system should be subverted, and that in its stead should be erected a system of civil equality on an equitable basis; and that the *unsacerdotal* class should be raised from the dust, and enjoy an equal chance of improvement with the more favoured class. The former is the province of the British Government; the latter of the press; of that press which has wrought so stupendous a change in the condition of our own happy country, and which acknowledging no aristocratic or sacerdotal distinctions, throws open the door of knowledge to ALL. Under an enlightened and wise government, this mighty engine of civilization will in a few years compensate for the injustice of ages. So strong indeed are the fetters of ignorance in which the system of the Vedas has bound

the people, that no power but that exercised by the press, appears sufficient to burst them. The press will bring the language of the people into general use, and dispel the clouds of ignorance, as the sun scatters the mists which the night assembles."

"In the fourth Number of this work, we traced the progress of the native press from its birth to the year 1820. Since that period it has continued to multiply new works and editions of former works, with a degree of rapidity which could scarcely have been anticipated. Compared with each other, they are of unequal value; compared with the annual product of the European press, they leave ample room for improvement; but viewed as the result of that spirit of inquiry which has recently been kindled in the country, they are both interesting and important"

"To begin with the Newpapers; these have in seven years increased in number from one to six; of which four are in the Bengalee, and two in the Persian language. The first paper in point of age, is the *Samachar Durpun* published at the Serampore Press, of which the first number appeared, on the 23d of May, 1818. Of this paper it may be sufficient to remarkthat its quantity of matter, touse a technical expression is at present four times that of its first number, that it gives a translation of the political intelligence of the week, brief notices concerning the most remarkable events and discoveries in Europe, and two and sometimes three columns of articles, amusing and instructive, calculated to whet the age of curiosity in the subscribers, and to ensure the continuance of their support. Its political character is neither whig nor tory, ministerial nor antiministerial; but it steadily supports the interests of the British Government, the best which India has ever enjoyed, and the only security for the pregressive improvement of the country.

"The two next papers, are the *Sumbad Koumoodi* and the *Sumbad Chundrika*, the editors of which, not having easy access to the English papers, borrow their political intelligence from the *Durpun*. They give a weekly summary of 'moving accidents' in town and country, and sometimes engage in controversy, occasionally virulent, with each other, the one advocating Hindooism, the other maintaining more liberal sentiments. The youngest of the papers is the *Teemeer Nausuck*, 'the destroyer of darkness;' and it brings to light most wonderful and protentous prodigies. From the perusal of its columns, one might almost fancy the golden age of Hindooism returned, and the gods so far reconciled to men as to renew their personal visits for the succour of the faithful. It would be gratifying were the character of the paper, more in harmony with its title; for instead of holding up these pretended miracles to derision, it is ever attempting to create a belief of their authenticity.

"With the two Persian papers, we are not so well acquainted; they are, we believe, chiefly occupied with extracts from the pithless *Ukbars*, or papers issuing from the native courts, and detailing with minuteness, the daily uninteresting and unimportant actions of the native princes, in comparison with which, even the old Cape Gazette or Advertiser is not devoid of interest.

"The number of subscribers to the six native papers, may be estimated at form eight hundred to a thousand; and we may perhaps allot five readers to each paper.—The number of readers as well as of subscribers is still small, though gradually on the increase. The scheme is indeed so novel, and so opposite to the great Indian rule of right, (immemorial usage,) that even the degree of success it has obtained, appears marvellous. The absence of curiosity among the natives cannot but be discouraging to and editor. Though the trifling price at which the papers are sold, (a Rupee monthly,) places them within the reach of many thousands in Calcutta and its vicinity, yet those who without scruple throw away thousands annually in gifts to brahmuns, often refuse to expend a rupee monthly that they may know what is passing around them. Doubtless it is more meritorious to give to brahmuns than to do any other act, or the shastras are in errour. The native reasoning on this point is simple; as the father was not in the habit of spending the small sum of one Rupee monthly on a Bengalee paper, it can scarcely be the duty of the son. He therefore, regards this trifling sum with a degree of avaricious attachment, while he is heaping the shrine of national vanity with uncounted thousands.

"These discouragements inseparable from a first attempt, are however but temporary; time and perseverance will gradually overcome them. The current of improvement, though weak at present, is gradually rising; as in the course of nature, so perhaps in the progress of mind, it is sometime after the tide has turned, before it becomes perceptible. The very existence of a newspaper in the language of the country, patronized by the natives themselves, is an event of the most gratifying nature. The encouragement which it has already received, small as it appears, is greater than the first newspaper received in England. The first English Gazette was published in 1588, when Queen Elizabeth was animating her people to the defence of their liberties. For many years after, England continued with only this single paper; so long as the twilight of general knowledge protracted in the age of Shakspeare and Bacon. Six papers therefore in seven years, with nearly a thousand subscribers, in a country so backward in literature, are not to be despised as a proof of awakening intellect."

To be continued.

Perhaps there is not a sect so eccentric, but that it has set some one truth in the strongest light, or carried some one virtue, before neglected, to its utmost height, or loosened some obstinate and long rooted prejudice.

CHRISTIAN REGISTER.

SATURDAY, MARCH 18, 1826.

We copy the following notice from the *Keene Sentinel.*

"The Annual Meeting of the 'KEENE BOOK SOCIETY,' was held on Tuesday evening last, at the Town Hall. The officers of the Society for the ensuing year are—Rev. T. R. SULLIVAN, President; Hon. S. HALE, and S. DINSMOOR, Jr, Esq. Com. of Managers; Capt. B. F. ADAMS, Secretary, and Mr GEO. TILDEN, Treasurer and Librarian. An address on the interesting objects of the Society, and its probable and desired effects, by engaging the attention of all classes, and more particularly the young; and in which the advantages of the present period were strikingly contrasted with the ages of papal darkness and ignorance, by the President, was listened to with deep attention. A vote of thanks passed, with a request that the whole, or extracts might be furnished for publication. The yearly subscription amounts to about $30, and there are at present above forty subscribers. In a few years a handsome library will be collected, consisting of Religious, Literary, and Scientific works—free access to which may be had for a mere trifle, by way of subscription. All the advantages of an 'Apprentices' Library' in the cities, may be reaped by such as are disposed to avail themselves of it."

We do not know the plan upon which this society is founded—but our attention is called by it to the subject of book clubs, and we take the opportunity to offer a few hints respecting them. They are very numerous under various forms in England, and form, it is understood, one principal means of diffusing through the community, that taste for reading which characterizes it, and which creates such a demand for publications of every description. A few exist in this country—but they have become by no means general or frequent. Their increase is greatly to be desired—as they would serve, perhaps, more than other means, to create and extend a love of profitable reading and a thirst for information, and thus promote the intellectual growth and the great moral interests of the people.

It is the order of the day to diffuse knowledge, and to bring it down to the door and fireside of every individual. Formerly, men were obliged to go a tedious journey in order to taste the sacred waters—but now the object is to make it flow, cheaply and plentifully, to every man's dwelling. What a revolution is taking place in this respect in England! Witness the Mechanics' Institutions springing up in all their cities, the Lectures, the Atheneums, the Reading rooms—which are all Book Clubs on a large scale. Instead of piling up large collections of volumes within academic enclosures, to which but a favoured few may have access, these volumes are collected, we had almost said, at the corner of every street—where the wayfaring man may read them, and even the lounger is tempted to open them, and spend an hour usefully. The world seems to have adopted the favourite motto of Hollis, who wrote on the books which he scattered over this distant region, UT SPARGAM.—And there has no invention been made in agriculture or the arts, which is more decidedly an improvement, than this mode of scattering over the wide fields of society the seeds of knowledge—sowing them broad cast upon the face of the whole land, and causing the little grounds of the peasant to rejoice in the universal vegetation, as well as the enclosures of his more fortunate neighbour.

The Atheneum stands at one end of the scale, and the letting out of newspapers at the other. In England, where a newspaper is a heavy expense, many are taken in this way:—One man subscribes for it, and hires out the reading of it to others at a certain rate, for a few minutes a day. Thus twenty perhaps, or more, read the same paper. It is common too for a few to unite and take a paper or other journal in company. This is a convenient and advisable mode, for those who feel that they can ill afford to pay the subscription alone. Or if there be two persons, and each can take but one journal, yet desires to take two, by uniting their means both may reap double the advantage at the same expense.

The book clubs to which we refer are founded on this principle. For example—twenty persons in a village unite, each paying one dollar, or two. The books which are purchased with these twenty or forty dollars are alike accessible to all; and he who by standing alone, would perhaps have seen only one, has the pleasure and improvement of the whole. The advantage of course increases with the increase of numbers or the enlargement of the subscription. But even on the small scale which we have named, four or five of the most valuable periodical publications may be read by those, who under no other circumstances could see them. If one such society existed in every village, how many thousands would be excited to read and be made better by reading, who now are destitute of the means and the inducement. How much more widely would spread the tidings of the improvements and discoveries of the day, and how much more united and powerful would become the action of public sentiment.

Every one knows how much is effected by the universal dissemination of newspapers—which are read by thousands who read nothing else. The universal existence of the institutions we speak of, would introduce a taste for a still higher order of reading, and corresponding consequences would result.

It is a fact, that multitudes know nothing of our most valuable and interesting periodical works, who, if they did know them, would greedily devour them. Of the North American Review for instance, 2500 copies are distributed—a large number. But it is not one for every village in the land. Yet there surely cannot be a village in which some person might not be found capable of relishing it, and it might be easily introduced to them in the way that we mention. The same may be said of other valuable journals.

We conceive, therefore, that any citizen would be doing a valuable service, by setting on foot such an institution in his own neighbourhood. We recommend it to the intelligent and public spirited young men of our villages. Let it be begun judiciously on a small scale, and there is little fear that it will not grow in the course of a few years.

The application of this plan to religious publications, is very obvious and easy. If one person finds the subscription burdensome, let him unite with a neighbour. Or if he wish to peruse more than one religious journal, let him unite with several persons. It would not be difficult to pass them around the circle from one to another; and their value and interest would be increased by their naturally furnishing topics of conversation, when the subscribers should meet.

We find in a recent Sermon of Mr Aspland, of Hackney, the following passage relative to this country.

"In one great country, becoming every day greater, the experiment has been tried whether religion can subsist without a political character, and it has abundantly succeeded, the example of the United States of America proving to the whole world, that Christianity needs no national church to give it vigour or ensure its permanence, and that civil government may stand safely amidst a multitude of equal religious sects, and the safer because there are sects and because they are equal."

This is the language of a Dissenter. Members of the Established church naturally take a little different view of the matter; and we are gratified to find that bishop Hobart took occasion to set them right.

"Often have I taken pride and pleasure," he says, "in exciting the surprise of those, who supposed and contended, that the voluntary act of the people would not provide for the clergy, by stating, in my own case—the continuance of my salary [during his absence;] the provision for my parochial duty; and the ample funds by which I was enabled to leave my congregations and my diocese"

In Bishop Hobart's sermon, preached after his return from Europe, he tells us, that the degeneracy of religious faith, &c, which exists in Germany, is to be attributed to the want of an Episcopal church in that country—"to their destitution of the best guards against heresy, the Apostolic constitution of the ministry and a prescribed liturgy and ritual!"

The Treasurer of the Evangelical Missionary Society in Massachusetts acknowledges the receipt of thirty dollars in December last, to constitute the Rev. Nathan Parker, of Portsmouth, N. H. a member for life.

The Treasurer also acknowledges the receipt of sixteen dollars by the hands of Rev. Mr Clarke, from the Princeton Branch of the Evangelical Missionary Society.

The Treasurer of the *American Unitarian Association* acknowledges the receipt of thirty dollars, from the Young Ladies of the North Society in Salem, to constitute their Pastor, Rev. JOHN BRAZER, a Life Member.—Also, thirty dollars from the Ladies of the First Congregational Church in the city of New York, to constitute their Pastor, Rev. WILLIAM WARE, a Life Member.

The Tract Society of Rev. Mr Ware's Church, in New York, have voted to become a *Branch Society* of the American Unitarian Association.

Donations, and Life Subscriptions, from individuals, are not publicly acknowledged, unless particularly requested.

ELIAS HICKS.

NEW YORK, MARCH 4. This venerable minister of the society of Friends, has recently visited and preached in this city and vicinity, with great effect, and we have no doubt that good will result from his unwearied and faithful labours among us. The prejudices which have existed in the minds of a few well-disposed, but misinformed persons, against his sentiments, are fast wearing away, and his visit, so far as our information extends, will greatly tend to effect this object, as well as to unite and strengthen the friends of liberal christianity. We have taken notes of the four discourses delivered by him in this city, and to preserve them we shall either publish them entire in a pamphlet, or copious extracts from them will appear in due time in the Christian Inquirer.

Christian Inquirer.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

In the Christian Register of the 4th inst. a letter was addressed to the Rev. Dr Jenks, on the subject of the *Boston Society for the Religious and Moral Instruction of the Poor*, applying to Unitarians for donations, when they rejected the overtures of a Unitarian clergyman to preach to the Seamen, and when "the vehicle of orthodox opinions in this city, the Recorder and Telegraph, stigmatizes Christians of Unitarian sentiments as "Infidels." In the Recorder of 10th, was the following request:

"Will the Editors of the Christian Register, that is, the American Unitarian Association, point out *an instance*, in which, either we or our correspondents have 'stigmatized Christians of Unitarian sentiments as 'Infidels,' according to the statement in the Register of last week;—or else, will they do us the justice to acknowledge, that they have asserted in their paper what is not true?—*Editors of Recorder and Telegraph.*"

It seems to devolve upon your correspondents to defend their own statements, and I now proceed to defend mine, to which I beg the candid and close attention of the Editors aforesaid, and of all their readers, who perchance may look at these pages. The passage in my mind, when using the term "Infidels" in the letter to Dr Jenks, was the following, contained in the Recorder of 24th February, 1826, 3d page, 1st column, headed "Settlement of Ministers."

"Experience has shown that men sometimes gain admission to the sacred office, who are scarcely better entitled to it by their piety, than was Judas Iscariot to his apostleship, or Caiaphas to his high-priesthood. Now suppose a church and society unsuspectingly settle such a man; suppose he afterwards avows himself a Unitarian, or Universalist, or Infidel; suppose he, &c.

What is the obvious meaning of this passage? I know well a sophist might argue that it was susceptible of a different construction from that I put upon it. Let the candid of the readers of the Recorder judge if the *sense* of the extract is not plainly this, Unitarians are no better than Infidels or Judas Iscariot. But the above offensive citation is not a solitary case. The Recorder affords abundant proof that the terms Unitarian, and Unbeliever, or Infidel are synonymous in the view of both Editors and Correspondents.

Is proof required? Irksome as is the task of turning over the files of the Recorder [or the Recorder and Telegraph, for we consider the papers as one] that we may select instances of its uncharitable spirit. It is a duty to justify the charge made, and to endeavour to bring the editors to a recollection of their wrong doing, and possibly to the repentance of their sins. We have had time only to select the following passages.

From the Telegraph of 28th Oct. 1824. 1st p. 3d col.

"Calvinists believe sincerely . . . that Unitarianism is 'another gospel:' they *believe*, that an avowed Unbeliever is not far from being a Unitarian . . . they believe, as firmly as they believe anything, that what is styled 'rational Christianity,' is no Christianity at all,—that a system which affirms Heathens and Mahometans to be in a safe state, is a system as little connected with the Bible, to say the least, as the Koran or the Shaster."

From the R. & T. 12 May, 1825. 1st p. 2nd col.

"But, that Unitarianism tends directly to infidelity, speculation and practical infidelity, no man can doubt, who has had an opportunity to observe its operations for a few years upon any religious society."

From the Telegraph, Aug. 19, 1824.

"Take away the doctrines mentioned above (those of the Trinity and of a vicarious atonement) and those which depend upon them, from the Christian code, and it would be no difficult task to find systems in the pagan world, which would compete with every thing which could be deemed essential in the remainder."

If more is needed, we offer the following, which a friend has selected from extracts from Dr Miller's writings, and which as the editor of the Recorder has transferred them to his columns, of the year 1822, on the pages referred to below, without any note of censure, we consider curselves justified in adducing in proof of our charge—for if an editor is willing to assume the responsibleness of his 'correspondents,' he certainly is answerable for the selections that he makes for his own paper.

"Deliberately believing, as I do, that the system of the Unitarians is nothing less than *a total denial and subversion of the christian religion*; and that so far as they gain an influence, it is like that of the fabled Syrens of old, to allure but to destroy; it is impossible for me to think of making terms without such a system." *page* 68.

"Thus we argue in the case of those who reject Revelation altogether; and the argument is quite as good with respect to their NEAR RELATIVES, the Unitarians."—"If Unitarians are not to be acknowledged as christians, &c"—"We are no more bound to call them christians, [i. e. such as 'Dr Priestley, or Lardner, or any other distinguished Unitarian,'] or to consider the general spirit of their writings as coinciding with the gospel, than we are to consider *Josephus*, *Maimonides*, or *Ben Jarchi* as entitled to the christian name." *page* 88, Vol. 7.

"Unitarianism and infidelity are so closely allied, that he who embraces the one, *has really no good reason for objecting to the other.*" *page* 120.

"The prevalent system of Unitarianism at the present day,——presents a system reduced so nearly to a level with the Deistical scheme,——that the Deist must be fastidious indeed who would feel much repugnance to joining in communion with a Unitarian society." *page* 120. *ib.*

"If any man will honestly and patiently read both sides of the Unitarian controversy,——I have no doubt that the further he proceeds in this course, the more he will discover of the pernicious and blasphemous character of that 'God denying heresy,' which it is the object of these pages to exhibit and oppose." *page* 124.

"Avoid *Unitarian* publications as you would a cup of poison;——thousands, in that solemn hour, [of death] have reproached *infidel and heritical* seducers as the authors of their ruin, &c." *ib.*

"Rely on it, my friends, Unitarians have been *too long courteously called christians*, and recognised as such by the orthodox around them." *page* 128.

"If it is the duty of the Reformers, and their adherents, to come out from *Babylon the great, the mother of harlots and abominations*; and if it be allowed, on all hands, to be incumbent on christians to refuse fellowship, in matters of religion, *with the tribes of open infidelity*; to me it appears equally plain, that christians ought no longer to acknowledge as such, or to think of meeting on any common and religious ground, those who deny the christian's God, [that is, the Trinity,] and preach entirely another gospel, [that is, Unitarianism.] Come out from among them, and be ye separate," &c. *page* 128.

"Can this difference, [the difference between Unitarianism and Trinitarianism,] be a matter of small moment? I could just as soon believe that the points in controversy between the christian and atheist are trivial matters, and that both might with perfect comfort worship in the same sanctuary, and commune at the same table." *page* 72

THE AUTHOR OF THE LETTER TO THE REV. DR JENKS.

FOR THE CHRISTIAN REGISTER.

DERIVATION OF THE TERM ORTHODOXY.

Permit me, Mr Editor, through the medium of the Christian Register, to suggest my doubts in regard to the correctness of the derivation, which is commonly assigned to the much abused term *orthodoxy*. I am sensible, that in offering my thoughts on the subject, I shall expose myself to the imputation of rashness, and I fear that the prejudices of learned theologians are so deeply rooted, that I shall gain but few converts to my opinion from among them. But I will not suffer myself to be deterred by considerations of this sort. I will assure you that I have not come to a decision hastily, or without looking at the subject on every side, and weighing the arguments, both pro and con, as I think, in an even scale.

To come to the point, without further circumlocution. It is well known to every smatterer in Greek, that the term orthodoxy is a compound term, derived, as has been commonly supposed, from the two Greek words, ορθος, right, and δοξα, opinion; and that hence it has been interpreted to mean right opinion, or true belief. I strongly suspect that the term has been altered either by accident or design;—that it should be written *autodoxy* instead of *orthodoxy*—derived from the two Greek words, αυτος self, and δοξα, opinion. The meaning of the compound would then be, not *right opinion*, but *self opinion*; that is to say, the opinion of the person *himself* to whom the term is applied. I would propose, therefore, that for the future, the term should be written *autodoxy;* an emendation, which, I flatter myself, will approve itself at once to the unprejudiced mind. When and by whom the term was corrupted, I am not able to say; but it is by no means difficult to account for it without the supposition of fraud. To an unpractised ear the two words really sound very much alike. The first syllable in either case, as commonly pronounced, is exactly the same in sound. Then we have only to change the smooth τ into its corresponding aspirate θ, and αυτοδοξα is at once transformed into αυθοδοξα, in which form it has since remained.

Many good and substantial reasons might be assigned in defence of the emendation I have proposed. I will mention one that is entitled to great weight.

The term, as it is now written, does not convey any definite and intelligible sense. For consider only how it is applied. There is Catholic orthodoxy, and Protestant orthodoxy; there is the orthodoxy of Calvin, and the orthodoxy of Arminius. The term is applied to systems and parts of systems, which are most diverse in their character.—If then it signify *right* opinion, or *true* belief, what consistency is there in the use of it? If the orthodoxy of Calvin is *right* opinion, what is the orthodoxy of one who dissents from Calvin?

The emendation I have proposed, removes this difficulty, as I think, in the most satisfactory manner. The term *autodoxy* may be applied with strict propriety, as it is actually applied, to all sorts of opinions, no matter whether they be true or false, rational or absurd. Thus, for example, *my autodoxy* means the opinion or belief which I myself entertain; *your autodoxy* means the opinion or belief of yourself; and *his autodoxy* the opinion or belief of himself. It is absurd to say that two men of opposite religious views are both orthodox; but they may both be *autodox*. Our Calvinistic brethren claim to be *orthodox*; this we cannot admit. But only change the term to *autodox* and we shall have no difficulty in allowing their claims. And they, I trust, will not be reluctant to allow ours.—Will not this mutual concession be favourable to the cause of charity? And, moreover, will it not be a great help to them in their changes of opinion? Will they not thus relieve themselves of a severe perplexity? since nothing is more difficult than to believe that their present system is *orthodox* in the sense of a century ago; but that it is still abundantly *autodox*, may be said to be capable of demonstration.

I may remark further, that the term *heterodoxy*, (from, ετερος, *another*, and δοξα, *opinion*,) corresponds full as well with the emendation I have proposed, as with the word in common use. Thus, as every man's own opinion or belief is his *autodoxy*, so what differs from it, is to him, *heterodoxy*, i. e. *another opinion* or *belief*.

I do not think it necessary to spend more time in the attempt to prove what is so reasonable in itself; presuming that if any are so much wedded to their old opinions, as to refuse to yield to the force of the preceding arguments, nothing that I could add would produce conviction.

Q. E. D.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SIR,—You thought fit to admit into your paper of last week, an attack on *Theological Doctorships*, which we cannot allow to pass without some strictures. We advise "Anti-Doctor" to remember the fable of *sour grapes*. He tries to write sportively; but who cannot detect disappointed ambition in

every line? He would pluck from others' brows the wreaths which never bound his own. He indeed affects to speak scornfully of our wreaths, as if they were woven from the poppy, rather than laurel. But surely we who wear them ought to know what they are made of; and we aver them to be genuine laurel, and such as the breath of envy cannot wither.

Anti-Doctor says, that merit needs not to be marked out by a D. D.; that it will make itself known. But this shows his ignorance of the world. The multitude cannot judge of merit for themselves; but must be told what and where it is. We are sure that not a few of our number would never have been suspected of eminence, had not their diplomas announced it to the community. His ungenerous insinuation that degrees are given where they are not deserved, goes to confute his own position. It shows how latent a thing true merit is, since he, with all his sharpsightedness, connot discern it, even after it has been stamped by its lawful and incorporated inspectors at our colleges.

In the same spirit of ignorance, Anti-Doctor treats the appellation of Doctor, bestowed in common conversation, as a worthless distinction, which all of us, with the exception of a few weaker brethren, are willing to surrender. This shows that his own ears were never saluted with the title. *He* speaks from theory, we from experience. To be marked out in councils, and public meetings, and even at dinner tables, by the often repeated appellation of Doctor, is not a shadowy, but a real good. We are aware, indeed, that this honour is a snare to our humility. But tried virtue is the only true virtue, and we trust that we carry into our doctorships the meekness which graced our unlaurelled brows.—Our adversary would wrest from us our titles. Undeserved honours we should scorn to wear. But it is due to truth and virtue to hold fast the meed of real worth.

Anti-Doctor is too much of a critic to urge against us the text with which the vulgar are apt to assail us, "Be not ye called Rabbi or Doctor." This passage is only a strong way of forbidding the *spirit* of arrogance, against which we set our faces as strongly as any men. It only forbids men to seek degrees with an *undue* or *excessive* desire. It cannot be taken literally, for how can we help being called Doctors, if men choose to fix the name upon us. We certainly did not ask for the name. We waited patiently for it; and how can we be answerable for a mode of address which we did nothing to frame or secure?

Sir, We dread the spirit of innovation. Time-hallowed usages are not to be sacrificed to every envious or shortsighted reformer. The long succession of Doctors, through so many ages, calls on us to withstand this blow. It becomes the wise, and good, the guardians of church and state to remember, that all the institutions of society are intimately bound together; that in displacing one, the rest are loosened; that the unsparing hand of innovation grows strong and bold by success; and that the whole fabric of social order may tremble to its base, under the same stroke which threatens to beat down and overwhelm.

THE DOCTORS.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

The writer of a satirical communcation in your last paper, signed Anti-Doctor, closes his remarks with observing, "We have weaknesses enough of our own without perpetuating those of our fathers." As far as our neighboring university is concerned, I think it will appear, that the multiplication of doctorships, which renders them so worthless and farcical, in the view of your correspondent, is a modern perversion. For, on inspecting the records of Harvard College, it will be found, that but two degrees of D. D. were conferred by that seminary, before 1785, for nearly a century and a half after the foundation of the University. It seems then, that "our fathers," instead of being chargeable with corruptions, in this respect, were wise enough to believe with Anti-Doctor, that "doctorships derived some value from their rarity." VINDEX.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SUBJECT FOR FAST DAY DISCOURSES.

SIR,—It is, I believe, generally acknowledged that the evil of intemperance is advancing in the United States, with alarming rapidity, and even among ourselves we have reason to tremble for the future virtue of this happy Commonwealth.

Drunkenness is yearly increasing our poor rates, filling our jails, almshouses, and houses of correction, hurrying some of our fellow men to eternity by the hand of the public executioner, and multitudes to a premature death, by every form of loathsome and fatal disease.

Is it not proper that the monitory voice of the pulpit should be raised to caution the community against the impending danger? Would it not be well for the clergymen of all denominations to make this the *subject* of their discourses on the approaching fast day? The interests of virtue surely demand such an effort from those who are her professional guardians, and the more universal the effort the greater will be the prospect of success.

A CITIZEN.

CONGRESS OF THE UNITED STATES.

IN SENATE. We have no measure to record, in the proceedings of the Senate, of great interest. Executive business has occupied this body a considerable portion of the past week, the *Panama Mission* probably engrosses most of the time in secret session.—Mr *Lloyd* reported bills for removing obstructions, &c. in the Harbour of Mobile, and for the erection of a Marine Hospital.—The Bill making appropriations for the support of government for the year 1826 was passed, after some amendments.—A Bill was reported, authorizing the payment of interest to the State of Maryland, on claims for expenditures during the late war.—[Massachusetts yet receives neither principal nor interest.]

IN THE HOUSE. Hon. A. Cuthbert, a Member from the state of Georgia, appeared, was qualified, and took his seat.—Mr Reed, of Massachusetts, moved to refer the Report from the War Department, on the subject of the survey of Buzzard's and Barnstable Bays, and to print 3000 copies, and to have the drawings accompanying it, executed at the Engineer Department. The motion prevailed—ayes 74, noes, 60.—On motion of Mr Lathrop, of Massachusetts, a committee was ordered to be appointed on the subject of an adjournment of the present session, and an earlier meeting of the next.—On motion of Mr McDuffie, the house then resolved itself into a committee of the whole on the state of the Union, Mr McLane, of Delaware, in the chair. Mr Everett, of Massachusetts, then took the floor, and in a speech of near three hours in length, conspicuous for its eloquence and ability, opposed the resolutions of Mr McDuffie. He contended that it was unconstitutional and dangerous to change the provisions of the Constitution; and that such change was neither called for by the voice of the people, nor the circumstances of the times. He denied either that corruption had crept, or would creep, into the House; repelled the attacks which had been made on the Cabinet, and the insinuations thrown out in relation to the late Presidential election; and eulogized the present condition of the country, standing, as it does, a model of the wise administration of domestic affairs, and of the happy and long desired union of liberty and law.—Mr *Herrick* submitted for consideration the following resolution:—"The Congress, if two thirds of both Houses shall deem it necessary, shall, in the year 1830, and in every tenth year thereafter, and no oftener, propose amendments to the Constitution in the manner prescribed in the fifth article of the original Constitution."

CITY AFFAIRS.

A Committee was appointed to ascertain on what terms the gun house on the common can be removed. A Committee was appointed to consider the subject of appropriating the second story of the centre hall of the new market house for the STATUE OF WASHINGTON, with instructions to consider the expediency of erecting a suitable building on the common for the reception of the statue. The Trustees of the Washington Monument Association had applied for the Market Hall.

The Committee on the Fire Department was directed to inquire into the various sources of salt water in the city which can used in cases of fire, and what would be the probable cost of obtaining the same.—An application by Ruggles Slack and others for leave to use the Ward Room in the new school house, Washington-street, for the purposes of public worship, until they can accommodate themselves with a house for this purpose, was read and referred to a joint Committee.—On the report of a joint Committee, it was ordered that an additional story and portico be built on the Mason-street school house, and the sum of 4000 dollars was appropriated therefor. Read once, and passed to a second reading at the next meeting.—The Auditors estimate of expenditures for the year 1826, amounting to $328,920, with accompanying reports from the Overseers of the Poor and Directors of the House of Industry, on the subject of the expenses of those departments, were read and referred.

FOREIGN INTELLIGENCE.

By ships *Milo* and *Amethyst*, intelligence from England has been received to the 20th January. It is made certain that the Grand Duke NICHOLAS has ascended the throne of Russia instead of his elder brother Constantine. Some mystery hangs over the proceedings. Constantine seems to have adhered to the renunciation he made of all claim to the throne on his marriage some years since. This legal act, in triplicate, was executed in presence of the late Emperor, and had been preserved by the proper bodies. Constantine was at Warsaw, when the death of Alexander was proclaimed, while Nicholas, in St Petersburg, although privy to the renunciation, persisted in taking the oath of allegiance to his elder brother, and caused him to be proclaimed Emperor. On hearing of these proceedings Constantine refused the imperial crown, and resolutely abided by his former act. At Warsaw he took the oath of allegiance to his brother Nicholas, and caused it to be taken by all the troops there. In the presence of his wife, and officers, he read the Ukase of the new Emperor, and finished by shouting, "*Hurrah! long life to my well beloved brother the Emperor Nicholas the first, my gracious Emperor and Master.* At St Petersburg, in the Russian Senate the Grand Duke Nicholas read the last spontaneous and peremptory renunciation of Constantine, stated that he accepted the sceptre, received the homage of the Senate, and was proclaimed with the customary formula. Considerable disturbance took place among part of the troops, who demurred taking a second oath of allegiance, unless Constantine in person should command them so to do. The Empress mother, it is said, gave orders to fire upon the refractory soldiers, and upwards of two hundred were instantly shot. The military Governor of St Petersburg, Miloradowich was killed during the commotion.

GREECE. News to the 9th December from Smyrna, has been received. It is reported that three Turkish grandees had proceeded to the Morea, charged as was supposed, with orders to propose to the Greeks terms of reconciliation.—Ibrahim Pacha, the Egyptian chief, is reported to have sustained reverses in the environs of Corinth, his loss estimated at 500 men. The Greek fleet had been victorious in an engagement with the Captain Pacha, off Patras, Admiral Miaulis of the Grecian service, distinguishing himself as on many former occasions.—The Greeks have taken Salone. Other accounts, by same arrival, represent the Greeks as driven from the Morea with the exception of two or three fortresses, and that their cause would be decided at the foot of the ramparts of Missolonghi.

We learn that the Herald, from Smyrna, has brought information of the death of the Rev. Mr Fiske, the American Missionary in Palestine, at Beyroot, on the 23d October, of a fever, after a sickness of twelve days.

DOMESTIC INTELLIGENCE.

EDUCATION. A very important law was passed at the late session of the Massachusetts General Court, relating to schools. It provides that every town shall choose annually a School Committee to visit and control the schools, employ the instructors, prescribe the books to be used, and make annual returns of the state of the schools to the Secretary of State. The House of Representatives also resolved that the selectmen of the several towns in the state, should present a statement on or before the first day of May next, showing the condition of the common schools and academies, the number of scholars, what children are without education, how many, and of what ages, are in manufactories, the qualifications and ages of teachers, the grants of money made for schools, what books are used, construction of school houses, whether monitorial instruction can be introduced to advantage, necessary salaries of schoolmasters, the defects in the schools, and generally, all the information in their power to give, *which will assist the Legislature in forming a system for the better regulation and improvement thereof.* We look upon these requisitions as very important, but have little expectation that the information to be given will be full or accurate. The novelty of the call, the gross neglect or incompetency of many selectmen, the variety of information demanded, the fear of telling the whole truth, a disposition to be superficial, and other reasons, will, we apprehend, exhibit a mass of ill-digested and unsatisfactory intelligence. Better would it have been, we think, to have appointed Commissioners, who are well acquainted with the whole subject, to visit every town, examined the state of each public school, and to report, systematically the condition thereof. It would require time and expense, but then the work would be thoroughly done. Still, we rejoice that so much is devised by the Legislature, that the spirit of improvement has seized upon a subject where great neglect has occurred, and so much may be done, for the cause of sound learning throughout the commonwealth.

WARE FACTORY VILLAGE. We learn that a new church is to be erected in this flourishing village, the Corporation having given a lot of ground, and subscribed half of the probable cost of the edifice. The remaining half has been promptly subscribed by the inhabitants. On the completion of the building the pews are to be sold, to reimburse the Company, and the individuals who subscribed the shares. The Rev. Mr Ware, minister of the town of Ware, whose church is situated two miles from the Factories, is about retiring from the station he has filled, and there is a probability that a considerable portion of his people will join the new society.

METHODIST CHURCH. The annual Virginia Conference of the Methodist Church, assembled at Plymouth, on the 15th ult. and continued in session till the 23d. Between sixty and ninety preachers were present. A proposition to establish a college within its bounds for the education of youth, was laid before the Conference, and a Committee appointed to draft a constitution and circulate proposals for the erection of suitable buildings.

PEACE SOCIETIES. The Peace Society of Maine has been recently reorganised. At the last meeting an agent was appointed, William Ladd, Esq. to correspond with other societies, on the subject of forming a National Peace Society. He visited Newburyport, last week, addressed the citizens of that town, on this subject, and a Society was immediately formed to cooperate with the State Society.—The following are the officers; Hon. Dudley A Tyng, President; Hon. Nathan Noyes, first Vice President; Richard Pike, Esq. second Vice President; Ebenezer Stone, Esq. Secretary and Treasurer.

Rev. Mr Ford, of the Second Presbyterian Church in Newburyport, has resigned his charge. It has been proposed there to reduce the number of their religious societies.

The Rev. Dr Dana, of Londonderry, has received a call from the Second Presbyterian Society in this town, to become their Pastor.

FIRST CHURCH IN SALEM.

In consequence of the badness of the travelling, Mr UPHAM, the junior pastor of First Church, did not return in season to take part in the services yesterday, as was expected. The whole services of the day were therefore performed by that venerable clergyman and philosopher, JOHN PRINCE, LL. D. the fourteenth pastor of this church and society—who has passed the seventieth year of his life, and forty-seventh of his pastoral relation to this society. The services were most interesting, feeling, and impressive. It was the Patriarch on Pisgah, giving his parting blessing to his people. Over two, out of three generations that had occupied the present house, he has been the Pastor—of that which was on the stage when he was ordained, only *one individual* survives. To those, therefore, who at present constitute the society, his relation is paternal; and the pathos and feeling with which he alluded to these circumstances, evinced how deeply he felt the interesting connexion.

This church was the first gathered in New England, and probably in the Union. It was formed two centuries ago, in 1626, when the pilgrims first settled in Salem. Of the first house in which they assembled for public worship, there is no record.—It was probably a private house, or one devoted to some other purpose. Their first meeting house, was built on the spot where the present house stands, in 1636, one hundred and ninety years since. In 1670, a second and larger house was built on the same spot. In 1718, the present house was erected.—This house is to be taken down the present week, and on the same spot an elegant brick church, with a stone basement, is immediately to be erected, of larger dimensions. The present house is one of the few remaining, with two rows of galleries, one over the other, on three sides of the building.

In this Society the following Pastors have officiated:—Francis Higginson, who died in one year after his settlement; his colleague, Mr Skelton, officiated five years; the celebrated Hugh Peters, who was afterwards beheaded in England, officiated five years; Mr Norris, eighteen years; John Higginson, forty eight years, (the only Pastor who has officiated as long over the society as Dr Prince;) Mr Noyes, thirty-four years; Mr Curwen two years; Mr Fisk, seventeen years; Mr Sparhawk, nineteen years; Mr Barnard, twenty-one years; Mr Dunbar, seven years; the present Pastors, John Prince, forty seven years; and Charles W. Upham, one year.

The house was yesterday thronged to hear the parting discourse of the venerable Pastor. His sermon was from the 7th verse of the Vth Psalm—"But as for me I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy holy temple." In the discourse were portrayed the duties and advantages of social and public worship, and an historical sketch of the progress of worship from the unhewn stone which no tool was permitted to pollute, to the splendid and magnificent temple at Jerusalem; from the altar of sacrifice in the grove, to the exalted worship of the sanctuary. In the close of the sermon, the preacher gave a sketch of the several pastors of the society, and some account of the houses in which they had assembled, from the first planting of this settlement, to the present day.

The musical performances were delightful, and their effect was greatly heightened by Dr Flint's appropriate Hymn, written for the occasion, which was printed in our account of the late Oratorio of the Mozart Society in this venerable edifice.

Salem Register, 13th.

CIVIL LAW LECTURES. Dr Charles Follen, lately a Professor in the University of Basil and now a teacher in Harvard College, is about to deliver a course of Lectures on the Civil Law in this City.—We have seen his printed summary, and are much pleased with the opportunity it promises to our citizens of learning something of the system of Laws that governs more than three quarters of Christendom. That Dr Follen will do this successfully cannot well be doubted, as he was a distinguished public teacher of the civil law in the University of Basil, before he came to this country.

THE LATE MAIL ROBBERY. It is supposed to be ascertained that this robbery was perpetrated in the day time, on the road between Philadelphia and Newport. Two stage drivers, named Coleman and Butler, have been arrested as accessaries. The person suspected as the projector of the enterprise is not yet taken.

REMARKS ON MILTON. Among the articles in our first page is an Extract, which we have made from a body of *Remarks on the Character and Writings of John Milton*, originally issued in the Christian Examiner, but since printed separately in a pamphlet. They are ascribed to the pen of an eminent clergyman of the North, who, assuredly, has no reason to distrust their fate, so far as their literary merit is concerned. In this respect, they must be admired, in general, by readers of education and sensibility; however a certain number may be dissatisfied with the manner and spirit, in which the author presents and discusses Milton's religious opinions, as these are conveyed in the lately discovered "Treatise on Christian Doctrine." They do not square with our ideas of *orthodoxy*; but no word is claimed so variously, and with so much weight of human authority by the several parties.

Walsh's National Gazette.

The Prospectus of an *American Annual Register*, deserves the attention of the public. In the plan of the work, nothing is omitted, that could be deemed material; and we think that reliance may be placed on its execution, as we learn that the editor is Mr *Joseph Blunt*, of the New York bar, a gentleman who has given abundant proof of his capacity, in various literary and political productions, and whose zeal and diligence are equally well known. A work of this description is wanted, not only for the present but for future generations.—Its utility is illustrated by the importance, which has long been justly and generally assigned to the whole series of the English Annual Registers.

Idem.

GENERAL SUMMARY.

LITERARY.—Charles Butler, Esq. of London, has issued from the London press, the Life of Erasmus, with Historical remarks on the state of Literature, between the 10th and 16th centuries, in 8vo.

The whole number of the alumni of Yale College, from 1701, the time of its institution, to 1823 is 4171; of which number, 2128 are still living.—The number of ministers educated is 1063, of whom 464 are still living.

M'Naught, recently committed to prison at Richmond for the murder of Denoon, strangled himself in prison.

Lord Norbury, it is stated in the Liverpool Mercury, has it in contemplation to retire from the bench.

O'Keefe, author of "Wild Oats" and other plays, and who is now between 80 and 90 years of age, is reduced to absolute penury.

A land surveyor at Copenhagen has announced some important discoveries in Astronomy. According to his theory the moon and other planets have their own light.

The directing Senate of St Petersburgh decided on the 16th Dec. to erect a collossal statue to the late Emperor with this inscription, "*Russia to Alexander First.*"

For the week previous to the 20th Jan. the weather was quite cold in England. At some places the thermometer was 15 or 16 degrees below the freezing point.

Selleck Osborne has issued proposals to publish at Wilmington, (Del.) a series of "Yankee Melodies," in numbers, once a fortnight.

DESHA. It is said that Isaac B. Desha, after having been twice convicted of the murder of Francis Baker, has been liberated from imprisonment by the Governor of Kentucky, his father.

PUBLIC SCHOOLS. The city of Boston raised the last year, sixty thousand dollars for the support of free schools, exclusive of 23,000 for the purchase of land and for a new school house.

At the annual meeting of the subscribers to the *School for the Blind*, held at Liverpool, it was ascertained that the average subscriptions to this charity had been £1720 a year since 1820.

A married woman, named Caen, has been executed at Newgate for murdering a man who interfered between her and her husband when they quarrelled.

A lynx, measuring six feet in length, was lately killed by Mr Samuel Messer at New London, N. H.

The inundations of the river Po rose to an extraordinary height, the beginning of December. At Resaro, there was a terrible hurricane on the 9th, which caused the sea to overflow the port and part of the town.

USURY LAWS. A bill is now before the Legislature of New York, regulating the rate of interest and the manner of computing it.

The Bank of England has published the names of *thirty-one* persons, authorised to sign notes of that institution of five pounds and upwards, and of *ninety-nine* persons for notes of one and two pounds.

The Legislature of Maryland have passed a law to prevent the unnecessary accumulation of costs in civil suits. Only one set of costs can now be recovered upon suits on joint bonds and other such instruments.

CONNECTICUT. The New Haven Journal states that the Hon. David Daggett will be supported at the ensuing election for the office of Governor.

A pupil of the Deaf and Dumb School in Paris, on being asked "What is Eternity?" immediately answered "The life time of the Almighty."

OLDEN TIME. The following is extracted from the ancient records of Essex "County Court";—

At the Court held at Ipswich the 26th of first mo: 1650.

Judges. John Endecot, esquire, Governor; Mr Symon Broadstreet, Mr Samuell Symonds, Captain Robert Bridges.

Thomas Scott upon his presentment is fined 10s unless he learne Mr Morton's chatachise by next court. As attest,

Robert Lord, cleric.

Salem Gaz.

EDUCATION OF THE CAFFRES. At the age of twelve years, they receive a sort education from the chief of the horde. They are divided into companies, which are educated according to the exigency of service. The boys are appointed to the care of the cattle, at the same time the public officers exercise them in the use of the javelin and club. The girls are taught, under the inspection of the chief's wives, to make cloths, prepare food, and in a word to perform the work of the hut and garden.

TEA PLANT IN BRAZIL. Orders have been issued in Brazil for the establishment of botanic gardens in all the provinces; and the attention of the planters has been called to the cultivation of the tea plant, of which one proprietor has already four thousand on his estate in fine order.

TO CORRESPONDENTS.

We thank our friend in New London for his attention.

Alpha, *Nathan*, and *Rusticus* are received, but must lie by for another week. *An Inquirer* shall receive attention.

ERRATA. In fourth page, fourth column, last line of 4th paragraph, for *proffered distinct person* read *proper distinct person.*

MARRIAGES.

At the Missionary Chapel, at Oahu (S. I.) 28th June last, by Rev. Mr Bingham, KARAIMOKU (Mr Pitt) Regent of the Sandwich Isles, to AKAHI, an interesting young chief.

In New-Ipswich, by the Rev. Mr Abbott, Mr David W. Russell, of Ashburnham, formerly of Boston, to Miss Mary Cummings, of New-Ipswich.

DEATHS.

In this city, Mr Wm P. Smith, aged 68.

Mr John Tuckerman, aged 65.

After a short illness, Mr Ebenezer Frothingham, aged 45.

Mrs Elizabeth Thayer, aged 66.

Mr George K. Pomroy, aged 23, a member of the Senior class at the Andover Institution.

In Roxbury, Mr David Joy, aged 28.

In Chelsea, Abijah Hastings, Esq. an officer in the revolution, aged 96.

In Brighton, Mr Amos Thwing, jr. aged 24.

In Hingham, Mr Noah Hersey, aged 79.

In Springfield, John Pynchon, Esq. aged 83, a Coroner of the county.

In Belchertown, Dr Estees How, aged 79, father to Judge Howe, of Northampton.

In Spencer, Rev. Joseph Pope, aged 79.

In Northampton, widow Eunice Breck, aged 67.

In Rowe, Mr John Bullard, aged 81. He went to bed in usual health the evening previous, and was found dead the next morning.

In Providence, Mrs Susannah Miller, aged 101.

In Kingston, widow Deborah Prince, aged 93.

In Cape Elizabeth, (Me.) Mr James Rainbottee, a pauper, aged 117 years. He was born in England—was a Soldier in the French war, and in the Revolution.

In Hopkinton, Mrs. Mary C. wife of Samuel D. Davenport, aged 26 years.

In New Haven, Chauncey Whittelsey, aged 24. Mr W. was graduated at Yale College in 1820, and was a candidate for the ministry.

In Portsmouth, Mrs Mary Willard, relict of the late President Willard of Harvard University aged 72.

In Hanover, N. H. Mrs Anna Shurtleff, wife of Roswell Shurtleff, Phillips Professor of Divinity in Dartmouth College, aged 41. She was the daughter of the Rev. Joseph Pope, of Spencer, Mass.

In Topsham, (Me.) James S. son of Mr James Sampson, aged 11 months. This child's death was caused by his pulling from a table a dish of boiling hot water, which fell upon his bosom and caused his death two days afterwards.

In Shrewsbury, (N. J.) on the 23d ult. HENRY TIEBOUT, Esq. in the 88th year of his age, one of the few of our remaining revolutionary patriots.

On Tuesday, 21st ult. in Fairfield township, Westmoreland county, Penn. Mr GARRET COVODE, in the 91st year of his age. He has left one son and three daughters—twenty-eight grand children, and forty-four great grand children.

On the 8th Feb. at his residence, near Cranbury, Middlesex county, (N. J.) DAVID STAUT, aged ninety-two years and ten days, leaving a widow aged eighty-three, they having been united as man and wife sixty-six years.—They were parents to twelve children, sixty-three grand children, and sixty-three great grand children—total, 138. Of these, there are now living, eight children, forty-four grand children, and fifty-eight great grand children—total, 110. He united temperance with exercise, two things very essential for preserving health. David Staut was the grand child of Penteloupe, a Danish lady, who emigrated to this country at the commencement of the settlement of New Jersey.

In New Orleans, Mr George Gorham, aged 31, son of the late Stephen Gorham, Esq. of this city.

D. Biddle, of the U. S. Navy, died at Key West on the 14 ult.

In Norfolk, Va. Lt. William F. Bourne, of the Marine corps, killed in a duel with Lt. Smith of the same corps.

Of consumption, on board ship Tartar, on her passage from the Sandwich Islands to Canton, on the 16th of Aug last, Mr Charles Buckminster Bullard, supercargo of said ship, aged 29.

Mr BRADFORD'S next Lecture will be Tomorrow evening, at the usual place and hour. On the Peculiar and Essential Doctrines of Christianity.

NEW TRACT.

JUST Published, and for sale, at 81 Washington street, a new Tract of the American Unitarian Association, entitled,

"OMNISCIENCE THE ATTRIBUTE OF THE FATHER ONLY." By Rev. Joseph Hutton, of Leeds, England. pp. 36 Price 4 cents.

REVIEW OF MILTON—2d EDITION.

JUST Published at 81 Washington street, a second edition of "Remarks on the Character and Writings of JOHN MILTON, from the Christian Examiner.

RESIGNATION.

FOR Sale at the Office of the Christian Register and Christian Examiner, 81 Washington street, a few copies of "Resignation, an American Novel, by a Lady."

U. S. LITERARY GAZETTE.

JUST PUBLISHED by CUMMINGS, HILLIARD & Co. and HARRISON GRAY,—The United States Literary Gazette. Vol. III. No. 12.

CONTENTS.

Reviews. Mr Verplanck's Essay on the Doctrine of Contracts. The practicability of emancipating the Slaves of the United States.

Miscellany. Poetic Simplicity. Italian Lyric Poetry. Varchi—Biographical Sketch of his Life, his Sonnet, "On the Tomb of Petrarca." Farcastoro—Biographical Sketch of his Life—his Sonnet "To a Lady."

Original Poetry. Remorse. Sonnet. Stanzas. On an oak, which lately died of old age in St James' Park.

Critical Notices. El Traductor, Espanol. The Hearts of Steel.

Intelligence. New Work on Political Economy; New Edition of Tacitus; The last of the Mohicans; a New Periodical at Edinburgh; American Literature; deaf and dumb; National Armories; Protestants in France; History of Painting in Italy; Situation of Callao; Mexico; French Voyage of Discovery; Mendicity in the Netherlands; Imports of Luconia; Siamese Fashions.

BIBLE NEWS.

A Cheap edition of Bible News has been lately published and is for sale at 81 Washington st.

ALSO, a few copies of a Respectful Address to the Trinitarian Clergy, relating to their manner of treating opponents. By NOAH WORCESTER, D. D.

LITERARY SEMINARY FOR YOUNG LADIES.

THE Seminary of the subscriber will be removed on Monday the 20th of the present month, to the School Room now occupied by Mr. Benjamin C. C. Parker. The same branches will be taught here that are usually taught in High Schools; and the patrons and friends of Mr. Parker are referred to him for the character of the instruction that will be given.

Belonging to the Seminary is a Cabinet of Minerals—a pair of Globes—an Orrery—an Air Pump—an Electrical and other apparatus needed in making the most interesting experiments in Natural Science; and one afternoon each week will be appropriated to the use of them. Five hours every morning will be devoted wholly to Study, Penmanship, and Recitations; and a Female Instructor of approved qualifications, three afternoons in each week, will give instruction to such as desire it, in Drawing and Plain and Ornamental Needle Work.

PRICE OF TUITION.

Common Branches, $12 per Quarter,—Latin, French, Natural Science, with the Illustrations,—also the different Higher and Ornamental Branches, $18 per Quarter. J. L. BLAKE.

Boston, March 10, 1826.

P. S. He has for sale, at a low price, a number of School Desks and other School Room Furniture.

Poetry.

The following Hymn, written by the Rev. Dr Flint, was sung at an Oratorio on February 7th, in the first Church in Salem, which church is more than a hundred years old, and is immediately to be taken down, to be replaced by a new one.

Here to the High and Holy One
Our fathers early reared
A house of prayer, a lowly one,
Yet long to them endeared
By hours of sweet communion
Held with their cov'nant God;
As oft, in sacred union,
His hallowed courts they trod.

Here, exiled to a wilderness,
Thou, Lord, for them didst spread
A table, whence thy ministers
Dispensed the living bread.
They grew, by thee defended,
Midst want, and fears, and foes;
And 'neath thy wings extended,
Found shelter and repose.

Though other shrines of statelier form
Rose o'er this hallowed spot,
The glory of thy former house
From memory faded not,
Still dear the light that led them,
When they were faint and few;
And dear thy word, that fed them,
Whence all their strength they drew.

Gone are the pious multitudes,
That have kept holy time,
In other courts assembled now
For worship more sublime.
Their children, we are waiting
In meekness, Lord, thy call;
Thy love still celebrating,
Our hope, our trust, our all.

These time-worn walls, the resting place
So oft from earthly cares,
To righteous souls now perfected,
We leave with thanks and prayers;
With thanks for every blessing,
Vouchsafed through all the past,
With prayers thy throne addressing
For guidance to the last.

Though from this house, so long beloved,
We part with sadness now,
Yet hear, we trust, with gladness soon
In fairer courts to bow.
So when our souls forsaking
These bodies, fallen and pale,
In brighter forms awaking,
With joy the change shall hail.

Salem Gazette.

ON SEEING A DECEASED INFANT.

FROM THE ROCKINGHAM GAZETTE.

And this is death! how cold and still,
And yet how lovely it appears!
Too cold to let the gazer smile,
But far two beautiful for tears.
The sparkling eye no more is bright,
The cheek has lost its rose-like red;
And yet it is with strange delight
I stand and gaze upon the dead.

But when I see the fair wide brow
Half shaded by the silken hair,
That never looked so fair as now
When life and health were laughing there;
I wonder not that grief should swell
So wildly upward in the breast,
And that strong passion once rebel,
That need not, cannot be supprest.

I wonder not that parent's eyes,
In gazing thus, grow cold and dim,
That burning tears and aching sighs
Are blended with the funeral hymn;
The spirit hath an earthly part
That weeps when earthly pleasure flies,
And heaven would scorn the frozen heart
That melts not when the infant dies.

And yet why mourn? that deep repose
Shall never more be broke by pain;
Those lips no more in sighs unclose,
Those eyes shall never weep again.
For think not that the blushing flower
Shall wither in the churchyard's sod,
'Twas made to gild an angel's bower
Within the paradise of God.

Once more I gaze—and swift and far
The clouds of death and sorrow fly;
I see thee like a new-born star
Move up thy path-way in the sky;
The star hath rays serene and bright,
But cold and pale compar'd with thine;
For thy orb shines with heavenly light,
With beams unfailing and divine.

Then let the burden'd heart be free,
The tears of sorrow all be shed,
And parents calmly bend to see
The mournful beauty of the dead;
Thrice happy—that their infant bears
To heaven no darkening stains of sin;
And only breath'd life's morning airs
Before its evening storm begin.

Farewell! I shall not soon forget!
Although thy heart hath ceased to beat,
My memory warmly treasures yet
Thy features calm and mildy sweet;
But no, that look is not the last,
We yet may meet where seraphs dwell,
Where love no more deplores the past,
Nor breathes that withering word—farewell.

W.

NARRATIVE.

THE QUAKER FUNERAL.

Not a word was heard, nor a farewell sigh,
As her corse was consign'd to its dwelling,
Nor a tear was seen to escape from the eye,
Tho' with grief every heart was swelling.

Yet many fair countenances were sad, and many eyes were suffused and fixed, and the handkerchief was oft applied to conceal the weakness of our nature, disobedient to the rigid precepts of the Friend's discipline. It was yesterday that I stopped to witness a funeral in the friends' burial ground, and was much struck with the solemnity of the ceremony.—The grave was unusually deep, and the coffin of a plain but rich and unembellished material. About the grave were placed pieces of dry boards for the spectators to stand upon without inconvenience from the snow or ice. The corpse was carefully deposited in its sublunary abode, by friends or connexions of the deceased. A pause of a few moments ensued, marked by the deepest interest of speechless and unutterable feeling, in the contemplation of the last earthly view of departed worth. A bundle of straw was then strewed upon the coffin to prevent the hollow and heart rending sound of the first "kneaded clods," dropped with such pantomimic exactness at the funeral rites of other christian sects, when are committed, "ashes to ashes and dust to dust."

The assembled friends then lent a helping hand to cover their deceased neighbour forever from human view; the males preserving a firm serenity of countenance, in conformity with their tenets, and the females absorbed in the dignified and silent majesty of grief. To suppose the absence of feeling, were to presume something above or beneath humanity.

The grave was made by the last preceding, in the regular and indiscriminate succession in which they are all disposed through the different ranges of the field, with nothing to distinguish it from any other mound of our mother element, and "not a stone to tell where they lie." Nor does a mourning badge or token, of the smallest possible kind, ever appear on their raiment, or vary the even tenor of their way.

I had just passed a gay hearse bedecked with gilded trappings, urns, and nodding plumes, in gorgeous array, drawn by a caparisoned horse, copied no doubt from some theatrical pageant. So much "pride, pomp and circumstance" in the obsequies of an ordinary funeral, savors, to my notion, so much of folly and vanity in the living, rather than sorrow or respect for the dead, that it appeared like a solemn burlesque or mockery of every thing serious, melancholy or religious.

The contrast to this mummery, in the manly fortitude and placid resignation to the Divine will, displayed in the forms and usages I last witnessed, struck me with irresistible force, and excited a train of meditation on the subject. I am no anchorite, nor friend of monkish austerity; and with the exception of "suiting the action to the word" in the ashes and dust scene, I feel a preference to the burial service containing it, over all others. But foppery may be displayed at a funeral as well as at a wedding. And when I see some twenty or thirty hired coaches, (half of them empty,) passing after a splendid hearse, escorted by some ten or twenty ropes, scarfs, flounces, and furbelows, with an air of levity and indifference over the whole, I cannot but imagine that I perceived a degree of exultation perched in some fold of every new suit of mourning, and a smirk of gladness in every wrinkle of the new scarf or gloves paraded on the occasion.

I am not disposed to recite, or to censure all the funeral customs of different nations, as various in their character, as their ideas of here and hereafter. But I presume it will not be denied, that in the plenitude of liberty enjoyed by enlightened christians, has originated a greater contrariety of practice in religous and funeral ceremonies, than in almost all the other nations of the world together. The customs of this country are changing, in some instances for the better, and some for the worse. It is not so common to drink, smoke and revel at funerals, as formerly. Nor do I think the rage for expensive and fantastic displays of funeral pageantry, is so strong in the country as it has been; but in the city, a disposition to ape foreign trumpery has been introduced, and frequently shows its ridiculous head, and will be established, unless frowned out of countenance by the good sense and virtue of the community. It is natural enough for a thoughtless young spark to rejoice in a new suit of black from some "rich uncle," and wish he had one to die every six months, for the sake of his legacies and mourning presents. But it shocks my sense of all propriety, to witness the bustle of preparation and the apparent satisfaction with which the paraphernalia of the tailor, milliner, and mantau-maker, those indispensable functionaries at every death, are sought and consulted, while the deceased parent, and the desolate and helpless widow and orphans are self-forgotten. A quarter more of crape must be appended to the hat, and stream in the wind; the children cannot appear decently in the church or streets without new suits—although the mercer's bill will not be paid till doomsday. Thus decency and fashion are made swindlers of the merchant, and robbers of the honest creditor.

The frequent efforts to check this spirit of extravagance, are producing good effects; and I cannot but hope to see the time, when the death of a friend will not be met with secret satisfaction, for the mourning outfits it occasions, and it will not be fashionable to run in debt or pay more for a short sickness, and funeral, and mourning expenses, than would maintain the surviving family for a twelve month.

Every sentiment, therefore, of ostentatious religion, domestic economy, and rational consistency, combine to sanction the funeral ceremonies of the Friends. They mourn not as those without hope; they repine not at the wisdom and justice of the Deity; and they submit in practical acquiescence with the prayer of "thy will be done." Without reference to any other peculiarities of this highly respectable denomination, may we not contemplate their example in this particular, with unfeigned and just approbation, and consider it as persuading in a "still small voice" all their fellow christians to "to go and do likewise!"

N. Y. Statesman.

EDUCATION.

LANGUAGE OF SIGNS AND GESTURES.

The language of signs and gestures, by which instruction is communicated to the deaf and dumb, is not only the language of nature to them, but is of universal application; and in fact is found to exist to a greater or less extent among all nations, whether savage or civilized.

It is the first language of infancy. The little child, long before it is able to articulate, makes known its wants by this means, and often in a most intelligible and forcible manner expresses both its desires and its fears. When its eye is fixed on an agreeable object, when its countenance is lighted up and its hand extended and grasping, as if it were drawing the object within its reach, it expresses the idea of desire. When it shudders, withdraws its hands, and hides its head, it expresses fear. In these actions of the child are the very elements of those gestures and signs which are used for the same ideas in deaf and dumb instruction. The infant, naturally deaf, continues to make use of these and similar signs; and as he advances in age and in power of observation, he extends his language. Still, before instruction, it must be confined to the expression of simple feelings, and to those objects and actions which attract his attention.

Signs sre extensively used by those barbarous nations whose spoken language is imperfect. On this subject several interesting facts have come to our knowledge.

A native Owhyheen, who had been some time in this country, but who still retained the language and the signs of his nation, was introduced to the pupils of the American Asylum for the deaf and dumb. Without previously knowing any thing of the manner of their instruction he was able to converse with them by mere signs, and actually gave them an account of the customs and superstitions of his people, and of his voyage t this country, while he received from them, questions and communications in the same way.

A native of China, who knew but a few words of English, was brought into the same institution. He had been so long among strangers, whom he was unable to understand, and to whom he could say nothing, that he had become quite melancholy. An educated deaf and dumb gentleman was requested to converse with him by signs. He did so; and the dark countenance of the Asiatic assumed a look of intelligence and of pleasure, to which it had long been unaccustomed. He was furnished with paper, and wrote in his own language the names of various ideas communicated to him.

Travellers often resort to this method of communication with entire success. A gentleman who accompanied Major Long on his expedition to the Rocky Mountains, not only learned upwards of one hundred of the signs of the Indians, but actually made use of them with facility in his intercourse with different tribes. A very clear description is given of these signs in the account of that expedition. In a personal interview with the gentleman above referred to, he had the goodness to make many of them for me, and those who can pardon a little professional enthusiasm, will not wonder at the delight experienced in finding that, to a great extent, they were the same which had been used for sixty or seventy years in the instruction of the deaf and dumb. We were, indeed, aware before of the universality of the language of signs, gesture, and expression of countenance, but we had never before so satisfactory a demonstration of it.

This prevalence of signs among barbarous nations may probably be accounted for by the fact, that they are divided into various clans and tribes, whose spoken languages, imperfect at the best, cannot be generally known. Still the members of one tribe must often have intercourse with those of several others, with languages and dialects differing essentially from their own, as in the cases of the islanders of the Pacific Ocean, and the aborigines of this continent. They are therefore obliged, like the deaf and dumb, to resort to the silent but significant language of signs.

Signs are also used extensively by some of the most refined nations, particularly by those of the south of Europe; and many of them are precisely the natural signs of the deaf and dumb.

This is, to a considerable extent, the language of us all. The unstudied gestures of the orator, and those made use of in animated conversation, are often happy, though isolated examples of natural signs. But this language of signs is not left in all the crudeness of nature; it has been improved, and I might almost say perfected, by those whose knowledge of philosophy, of language, and of mind, enable them to reduce these materials of nature's furnishing, to the beauty and order of a complete system. By adopting the simple principles of thought and expression, discovered among the deaf and dumb, they have accomplished what could not be done by deaf mutes themselves, and what probably would never have been done by others.

I refer to the Abbes de l'Epee and Sicard of Paris, whose system of instruction has long been the most successful in Europe, and is now pursued with a good degree of success in the United States. Thus perfected, it is capable of expressing the nicest shades of thought and of application to all the concerns of life. It may be applied indifferently to all the spoken languages, and might if the world would so agree, form a common medium of communication for the different nations of the globe.

VARIETIES.

WATTS, AN ANTI-TRINITARIAN.

Not only were Lock, Newton, and Milton Unitarians, but Watts was also an antitrinitarian, as appears evidently from the paragraphs which follow.

The two first of them are from his Solemn Address to the Deity. The other may be found in his Faithful Inquiry after the ancient and original doctrine of the Trinity taught by Christ and his Apostles, first printed in 1745.

"Dear and blessed God, hadst thou told me plainly, in any single text, that the Father, Son and Holy Spirtt, are three real distinct persons in thy divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of divine doctrine; but I should have humbly and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith. Or hadst thou been pleased so to express and include this proposition in the several scattered parts of thy book, from whence my reason and conscience might with ease find out and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and activity, to have found out this inference, and ingrafted it into my soul.

"Thou hast taught me, Holy Father, by thy prophets, that the way of holiness, in the times of the gospel, or under the kingdom of the Messiah, shall be a highway, a plain and easy path; so that the wayfaring man, or a stranger, though a fool, shall not err therein. And thou hast called the poor and the ignorant, the mean and the foolish things of this world, to the knowledge of thyself, and thy son, and taught them to receive and partake of the salvation which thou hast provided. But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this; in the explication and defence whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtilties of dispute, and endless mazes of darkness. And can this strange and perplexing notion of three real persons going to make up one true God, be so necessary and so important a part of the christian doctrine, which, in the Old Testament and the New, is represented as so plain and so easy even to the meanest understandings?"

"A distinct person, in the full and proper sense of the word among men, must be a distinct spirit; for a distinct person requires at least another distinct consciousness, with another distinct will, which seems to infer another different spirit. And surely the Deity is not made up of three such distinct and different spirits.

"If the Holy Spirit were really a true and proper person, it would be as difficult to account for all these and many more expressions in Scripture, which cannot possibly be ascribed to a proper person; and if in some places these impersonal expressions, or in other places the personal expressions, must be figurative, why may not my explication of them do as well as the contrary? And thus the spirit of God need *not any where be construed into a real proffered distinct person.*"

"I know not any place of Scripture which requires us to make express personal addresses, either of prayer or of praise, unto the Spirit, nor can I find where we are required to fear him or to adore him as God, or to trust in him, or so much as to follow after the knowledge of him.

"Surely if praises or prayers were necessary to be offered distinctly to the Holy Spirit, tis very strange that of all the writers of the New Testament, not one of them should give us some hint of it in precept, instruction, or example; but neither Matthew, Mark, Luke, nor John, Paul, nor Peter, James, nor Jude, have left us any thing whence we can infer it."

INDULGENCE FOR ROBBERY.

John Tetzel, a Dominican inquisitor, employed to sell the indulgences of Pope Leo X. travelled throughout various parts of Europe, persuading the people that the moment any person had paid the money for his indulgence, he might be certain of his salvation; for all his crimes, however enormous, would be forgiven. At Leipsic, it is said, that after he had "scraped together a great deal of money from all ranks of people," a nobleman who suspected the imposture, put this question to him—"Can you grant absolution for a sin which a man shall intend to commit in future?" "Yes," replied the frontless commissioner, "but on condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded, and in return received a diploma sealed and signed by Tetzel, absolving him from the unexplained crime which he secretly intended to commit. Not long after, when Tetzel was about to leave Leipsic, the nobleman made inquiry respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked and robbed him; then beat him soundly with a stick, sent him back again to Leipsic with his chest empty, and, parting, said, "*This is the fault I intended to commit, and for which I have your absolution!*"

This humorous story is related by the cautious Seckendorf, and may serve to show the almost incredible lengths to which the popish agents proceeded in the detestable traffic so clearly laid open by this anecdote.

Am. Bap. Mag.

BOOKS FOR CHILDREN.

THE following Books for Children have been published at the Christian Register Office, and have obtained the confidence of discerning parents, in relation to their moral tendency.

The Badge, (2d edition) by the author of James Talbot, &c.
Robert Fowle.
Lafayette, or Disinterested Benevolence.
George Freeman, the Farmer's Boy.
Joseph Ellis, the Berry Boy.
The following other valuable works, for Children and Youth may be obtained as above.
Well beloved, or Daily Devotions.
Filial Affection, or the Clergyman's Grandaughter.
The Factory Girl.
Reciprocal Duties of Parents and Children by Mrs Taylor. Feb. 11.

SMOOTH PREACHING.

ON hand, at the Christian Register Office, several hundred of a cheap edition of "Smooth Preaching." Feb. 11.

THE PRECEPTS OF JESUS.

FOR SALE at the Office of the Christian Register, 81 Washington street, "The Precepts of Jesus, the Guide to Peace and Happiness." To which are added, the First and Second Appeal to the Christian Public, in reply to the Observations of Dr. Marshman, of Serampore. By Rammohun Roy of Calcutta. This work has been often alluded to in this paper. It has been lately published by Mr. Barnabas Bates, of New York, and is now offered for sale in this city. march 11

BEAN'S ADVICE.

THIS work has been much used as a marriage present by clergymen. It was written by a clergyman of the church of England, and is approved by Christians of all denominations. It may be obtained on very reasonable terms, by the quantity, at 81 Washington Street, neatly half bound in morocco. march 11

CHRISTIAN REGISTER.

COMPLETE Sets of the Christian Register, from the commencement of the work, may be obtained at 81 Washington street. march 11

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

The Faith once delivered to the Saints, 3 cents.
One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.
Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.
Unitarian's Answer.
Consideration of objections to Unitarian Christianity.
Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.
Rev. Henry Ware's Letter to McLeod.
Wright's Essay on the Doctrine of the Two Natures of Christ.
Also an Essay on the same subject from the Unitarian Miscellany.
Dr Watt's Testimonies in Favor of Christian Candor and Free Inqury.
Mr Flint's Discourse on the Trinity. jan. 28.

WARE'S DISCOURSES.

FOR Sale at 81 Washington street, "Discourses, on the Offices and Character of Jesus Christ, by Henry Ware, jr." jan. 28.

FAMILY PRAYERS.

A WORK entitled "Prayers for the use of Families, with forms for particular occasions, and for individuals."

The valuable article, entitled "Hints on Prayer," which appeared in the Christian Register of Jan 28th, and is concluded in the paper of this day—will constitute an Appendix to this work.

—ALSO—

Just published, "Daily Devotions, for a Family, with occasional Prayers, by Edmund Q. Sewall, Minister of the 2d Congregational Church at Amherst, N. H.

We make the following extract from a notice of these publications, which lately appeared in the Christian Register.

"One of these is published anonymously, and although we have heard, we do not know that we are authorized to state, the name of the author.—The other is by the Rev Mr Sewall, of Amherst, N. H. The characteristics of the two works are in many respects different, but we regard each as a highly valuable and acceptable gifts to the public. We earnestly recommend to the heads of families who need such helps, that they acquaint themselves with these works, not doubting that in one of them each may find that tone of sentiment and feeling, and style of devotional diction, which shall atisfy his wants and his taste." Feb. 4.

STANDARD WORKS IN THEOLOGY.

THE following valuable books are for sale at No. 81, Washington Street.

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Do. do. 1 vol. Quarto.
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